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CONDUCTED BY  
AN ASSOCIATION OF CLERGYMEN.

GRONOW W. MYKES, PRINTER.

From the Baltimore Patriot.  
MORNING HYMN.

*"In the morning will I direct my prayer unto thee."*—PSALM.  
Once more the swelling light of day melts in the lonely  
—  
Father in Heaven! all gratefully my heart looks up to thee,  
To them thou for thy watchful care throughout the long-  
night hours,  
For all the mercies o'er my lot thy daily goodness show-  
est,  
For them hast glorified my path with looks and words of  
love,  
And all that fills my heart with joy is granted from  
above.  
Oh! countless are the blessings which thy bounteous hand  
hath given,  
And therefore do I bless thy name; God of the Earth and  
Heaven!  
How beautiful around my steps this flowery world doth  
lie!  
How gloriously thy hand hath placed the lights along the  
sky!  
The very birds that throng the woods look up adoring-  
ly,  
And breathe from out their little breasts a song of praise  
to thee.  
I would lift my voice on high, and bless thy gracious  
name,  
Oh! look in mercy down and send an answer to my  
prayer;  
And let the names that I would waft above the sol-  
em skies,  
The dearest to my soul on earth, be precious in thine  
eyes.  
Oh! keep thine arms around them still in love where'er  
they go,  
And let thy Spirit light their way, while wandering here  
below;  
And when at last they reach the shores of Time's uneven  
sea,  
Be thou their father, guide, and friend, throughout eter-  
nity!  
INEZ.  
Edinburgh, 1837.

## THE OBSERVER.

From the Penny Sunday Reader.

### CONFIRMATION.

LETTER TO A YOUNG PERSON.

Now, at last, we come to the meaning of the word Confirmation. To confirm is to make firm or sure; or to renew an engagement made before. My young friend, the God of all grace and mercy has been watching over you for more than fourteen years. You cannot recount the innumerable blessings you have received from him. His corn has fed you, and His flax and His wool have clothed you. His blessed word is before you, and wonderful to speak, his own coequal Son consented even for your sake, to end a life of poverty and pain; and in your stead for your salvation, suffered a shameful death. The ministers of this part of his church in which you have had the privilege to be brought up, now call upon you on your side, to speak for yourself. Do you take this God to be your God for ever and ever? Do you wish him to be your guide unto death? O, let your heart answer, "I do." These are but two short words, but I beg of you to consider them well before you are called upon by the bishop in the presence of God and the congregation to repeat them. Consider they contain a solemn promise to fulfil all that your godfathers and godmothers promised for you at your baptism. Your promise is as much as this: "I do give up the devil and all his works; I will not yield to his temptations; I will not follow nor be led by the vain pomp and glory of this world, nor by the sinful desires of my own nature. I do steadfastly believe all the word of God to be true; I will endeavor to keep God's holy will and commandments, and walk in the same to the end of my life, the Lord being my helper." Recollect, these are but few words, but they are registered in their full meaning, in heaven. But knowing something of the sinfulness of the human heart by my own experience, feeling the subtlety of Satan's temptations, acknowledging the power of the world's attractions, and of the mutual desires of the human heart, how can I press so young and weak a person to take such a solemn step? "Promise unto the Lord your God, and keep it," says David, for it is indeed an awful thing to trifle with God by breaking our vows. But your own reason will tell you, that whether you take these vows upon you or not, in the public and solemn manner that our Church appoints, you are bound to regard God as your Lord and Master, and you cannot loose the bond. Remember the hymn you learnt long ago:

*"Tis on His earth I stand and move,  
And 'tis His air I breathe.  
His hand is my perpetual guard,  
He keeps me with his eye;  
How should I then forget the Lord,  
Who is forever nigh?"*

Yes, it is "in Him you live and move, and have your being." He must, I repeat it, be your Master and Sovereign Lord, whether you wish it or not; and to Him you must give an account hereafter, of the deeds done in the body.—But Oh! when you reflect that so bountiful, so long suffering is our God and Father in Jesus Christ, surely it must be your heart's desire that he should be yours.

And then again, if you tremble at the thought of your own weakness, as well you may, remember, the All-mighty must be able, the All-merciful is willing to help you. I desire to press this consideration on your mind as your only hope. Do you say that you have many times made good resolutions, and many times broken them; I am sure you have. I know it, because I have so often tried and failed myself. I have not only read, but I feel and ac-

knowledge in my own heart, that "we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that is, helping us in the first place, that we may have a good will, and working with us, when we have it." But it is the privilege of a Christian to feel that what he cannot do, Jesus the righteous has done for him. Believe, only believe that He is willing and able to save you. Say, "Lord I believe, help thou mine unbelief;" and give yourself up to Him now, and he will make you his forever. But this very belief, our faith as it is generally called; "is the gift of God." Yes! and "He giveth to all, liberally and upbraideth not."—"Ask and it shall be given; seek and you shall find." "Whosoever will, let him come." My young friend, I am sure by every page in the word of God, that he waits to be gracious to you. O, then delay no longer, let not this day pass without your giving yourself up in private to Him, before you shall be called to do so publicly. Do not say, I am not learned—I cannot find words to pray. Prayer does not consist in long sentences, nor in fine words.—Prayer is the desire of the heart. If you say with all your heart, "Lord I am ignorant; what I know not, teach thou me; Lord, what wouldst thou have me to do?" God will hear and accept that prayer. If you say, "Lord, I am a sinner, but if thou wilt, thou canst make me clean;" that is a prayer, and shall be abundantly answered; and never think you can not pray, because you have not much time at your command. It is well worth while to rise a little earlier in the morning, rather than to leave your room without asking grace and help for the day. He whose word is truth has said, "Without Me, ye can do nothing." Why then should we try to do any thing without his help, knowing that He is willing to help in every time of need? You cannot have any employment so trifling, but it may be made of consequence by the desire to please God, in your manner of performing it. He is always present; he has placed you in the station which you now fill. He is the author of all your blessings; knows what you want, and understands exactly how strong, and of what nature are your every day troubles and temptations.

I think you believe me when I say, "If I can be of any use to you; and if I can tell you any thing you wish to know, I will gladly do it."—But O, how little can I do! Think then of the power of the Almighty Friend to whom I once more point you, and rejoice to claim him as yours. "Happy are the people that are in such a case, ye, blessed are the people who have the Lord for their God!" If I could once feel sure that this care was yours—if I knew that earnestly and alone, in secret, you had knelt before God, and had cried, "O Lord God, my Father, be thou the guide of my youth!" I should feel satisfied with regard to you. All things work together for good to them that fear Him. All things would then be yours, life and death, time and eternity.

### A CONFIRMATION HYMN.

Saviour and Lord! accept the vow  
I offer in thy presence now;  
With thoughtful heart and trembling fear  
My contrite spirit ventures near.  
I come—O Lord of grace and truth,  
God of my strength, accept my youth,  
And may thy loving mercy show,  
The road the pilgrim needs to go.  
  
Seest Thou the deep set root of sin,  
Hidden this careless heart within?  
Know'st thou how oft I turn aside,  
E'en when I say, "the thou my Guide!"  
Now cease repentant feeling wake,  
And save me, for thy mercies' sake!  
Unconscious of thy guardian care,  
Me to thine arms my sponsors bare;  
But now, for all these powers of thought,  
For mercies given, though long unthought;  
For youth's high hopes, for feeling strong  
Affection's gleam, my path along;  
For peace on earth; for hope of heaven:  
All—thy blessed love hath given;  
For all I have and all I know,  
Accept the worthless praise I owe,  
And call me thine. I cannot tell  
What I should do, thou truest friend,  
O, Come in mercy and in power,  
Seal thou my Confirmation hour.  
  
And if in life's an busy day,  
Too oft my heart may turn away,  
Bring back with thine own Spirit's grace,  
The memory of that holy place:  
Spread o'er me still thy loving hand,  
And lead me to my Father's land.

### DANGERS OF YOUNG MEN.

We extract the following from WINSLOW'S publication, entitled "*The Young Man's Aid*."

"Capacity to rise high in excellence and glory, is capacity to sink correspondingly deep in perdition. The lobster has no capacity to rise much for the same reason he has not capacity to sink much. The brute is incapable of procuring to himself, on one hand, any thing more than a few physical benefits; for the same reason he is incapable of procuring to himself, on the other hand, any thing more than a few physical and transient evils. Not so with man.—The same capacities and opportunities which enable him to sink to the everlasting character and miseries of devils. Let me notice some of the evils which it is in your power to do to yourself and others.

1. You can ruin your physical constitution. Some of the most intense sufferings which I ever witnessed, were those that a young man brought upon himself by sensual vices. Many a young man has, in a very short time, inconsiderately and wickedly ruined the finest constitution ever framed; so that he has either dug for himself an untimely grave, or compelled himself to drag out an existence so useless and miserable as to have considered death itself almost better.

2. You can ruin your pecuniary interests and prospects. By a course of indolence, inattention, waste, prodigality, amusements and pleasures in your early years, you may fatally exile yourself from all the means and hopes of ever

rising from a state of abject and servile dependence.

3. You can ruin your intellect. This is a talent committed to your keeping and culture, far more precious than all the treasures of gold and silver. You may waste it by neglect; you may enervate it by indolence and indulgence; you may derange it by excess; you may debase it by sensuality; you may rend and destroy its fine mechanism by sinful passions;—by how much higher than the brute you might rise, through a right use of your intellect, so much deeper than the brute you may sink through the abuse of it. No ruin is more common nor yet any more disastrous than that connected with a fallen intellect.

4. You can ruin your conscience. You may silence its faithful admonitions; you may stifle its convictions of truth and duty; you may falsely educate it so that it will put evil for good and good for evil; you may defile it; you may sear it 'as with a hot iron;' you may so utterly ruin its integrity and its power, as that this faithful guardian of virtue and advocate of the divine law will no longer disturb your sinful course, but the more you sin the less it will admonish you—thus leaving you unrebuked to fill up the measure of your iniquity.

5. You can ruin your reputation. However difficult it is to secure a good name, it is very easy to lose it. It is of slow growth, but it may be destroyed in a day. An eminently wise man has said 'a good name is rather to be chosen than great riches.' Yet in a single hour, the development of a sin previously cherished and ripened in your heart, may fix a stain upon your fair name which no tears can ever wipe away, no repentance remove, but which will for ever cleave to you like a dark stain upon your forehead, to be known and read of all men till the grave receives you from their sight.

6. You can ruin the moral character of your affections. You may so entirely and fatally alienate your heart from God, that it will never find any delight in him or his service. You may so educate and enslave it to sin as to render prayer a burden, benevolent effort a painful task, the society of the virtuous and pious unpleasant, all religious duties disagreeable, and heaven itself a place of torment.

7. You can ruin your chance of salvation by the gospel. You may neglect all the overtures of mercy through Christ; you may 'always resist the Holy Ghost' under the numerous commands and admonitions, warnings and invitations of God which you receive, you may still cherish an impenitent heart, and persist in sin and impiety, till your probation terminates—till you drop into eternity, and your 'redemption ceaseeth for ever.'

Would that the amount of evil ended here.—But no—far from it. It is one of the most malignant and appalling aspects of sin, that its disastrous effects are not confined to its original source. What an example of this do we have in the case of our first parents. And of every incorrigible sinner it will prove true, as it is said of another on the divine record, that he 'perished not alone in his iniquity.'—*Protestant Vindicator*.

### WOLFF, THE MISSIONARY.

On Tuesday evening the Tabernacle was crowded to overflowing, to listen to Mr. Wolff, the oriental traveller, in continuation of the lectures commenced during the last week. He introduced his lecture by a brief reference to a statement made in the New York Evening Star that his labors as missionary among the Jews had been unsuccessful. He stated that Mr. Noah, whom he mentioned in terms of high respect, and who was now present, had been led into this error, because of his silence touching the success of his efforts for the conversion of the Jews.

He chose to speak but seldom in relation to his success, because, 1st. conversions were sometimes reported by missionaries, which, in their results, disappointed the hopes of those who reported them; and secondly, because it seemed to savour of boasting. He felt himself called upon, however, now to state, that the Lord had honored him with success in preaching the gospel to the Jews, many of whom he had himself baptized, and some of them were now in England studying for the ministry. He here related examples of the conversion of Jews in Alexandria, in Cairo, in Jerusalem, and a variety of other places, where the proofs were furnished, that he had not labored in vain. It was a mistake, therefore, to say that he had been singularly unsuccessful among his own nation, although it was true that he converted nobody, but God had converted many by his instrumentality.

Mr. W. then continued the narrative of his travels through a variety of countries, furnishing most interesting particulars touching the various sects of Jews whom he met, and to whom he preached the gospel in their own synagogues, houses and tents. He also gave many facts in relation to the Syrian and Armenian Christians, together with other religiousists, who seemed to have a mixture of Judaism and Christianity in their worship. He related a number of the traditions and allegories of these several sects, which were new and deeply affecting, accompanying them throughout with illustrations of Scripture prophecy, most striking and conclusive. His narrative of the conversion of Sennacherib, a tradition of the third century, and his account of an interview with the Rechabites, whose descendants, to the number of 60,000, faithfully adhere to the commandments of Jehoashadab their father, and present a living fulfilment of the Scripture prophecy, touching their fidelity and perpetuity, held the audience in deep and gratified attention.

There is something in the benignant countenance, the meek and modest demeanor, the humble and gentle spirit, and the pure and fervent zeal of this extraordinary man, which may justly be termed apostolic. In his lec-

tures there is nothing of ostentation—no studied elegance of diction—no attempt at self-adulation—no rant, whining or cant—but with the simplicity of a child, he relates the scenes through which he has passed, while he is nevertheless so "true to nature" that the audience are made to see and feel the events he describes as though they were passing before their eyes. And at times he is truly eloquent, pouring forth from his full heart the emotions which his reminiscences inspire, in a strain of pathos which finds a response in every heart.—*N. Y. Com. Advertiser*.

The astonishing travels, toils, sufferings and successes of this Missionary to the Jews, have rendered his name familiar to all Christendom. To see and hear him will be a privilege highly esteemed in every place which he may visit, throughout the civilized world, and especially when the subject of his lectures possesses so much of interest and attraction.

His first lecture consisted chiefly of a narrative of his travels among the countries and cities of the East, with notices of the religious character and habits of the people among whom he has sojourned. It was interspersed with interesting and important facts, in relation to the Jews of the different tribes and nations; and numerous illustrations of the fulfilment of Scripture prophecy, were introduced in a most felicitous manner. The account of the awful earthquake which Mr. Wolff saw, and the religious use made of it by the Arabs and Mohammedans, and Jews, held the audience in deep attention, while the specimens of his own style of preaching to the Jews, his brethren after the flesh, the lost sheep of the house of Israel, to seek whom this devoted Missionary goes forth in the name of his master, through "every nation, kindred, tongue, and people," possessed the highest interest. Truly it reminds us of the days of primitive Christianity, when holy men, in apostolic simplicity and faith taught the Jews out of their own Scriptures, "proving that Jesus is the Christ."

No one could listen to this celebrated Missionary without honoring his spirit of meekness, piety and zeal, nor without feeling that he is indeed an extraordinary man. So full of comfort and happiness does he find his employment "proclaiming the insearchable riches of Christ" to those who never heard His name, that his soul seemed to be filled with unearthly rapture when he referred to this topic, exclaiming—"O that I could transport you for a brief space, to these scenes of Missionary labor, and introduce you to the divine enjoyments which flow from this delightful work, and then you would know how unspeakably happy I am. Yes infidel or Christian! you would see and feel the power there is in the gospel of Christ."

Mr. W. we learn is the son of a Jewish Rabbi, was born in Germany, and originally educated for the profession of his father. Early in life however, he became convinced that Jesus Christ was the true Messiah, and embraced Christianity. Entering the Catholic Church, as the only one then open before him, he was patronized and sent to the College of the Propaganda at Rome. After a time, however, he was obliged to leave on account of a growing difference of biblical interpretation, and visiting England under the auspices of some English gentlemen on the Continent. Here he became a pupil, under "the excellent Mr. Simon," (to use his own term,) at Cambridge, and there pursued a new course of studies with distinguishing success.

He became a member of the Established Church, but he did not remain to take orders. In England he married the lady Georgiana, (sister of Lord Oxford) who has been the companion of many of his journeys to spread the gospel in the East. And he now comes to this country with letters from Bombay, after travelling 17 years among the nations of the old world, to preach Jesus of Nazareth to Jew and Gentile.

One of his objects in visiting the United States is to be Episcopally ordained, and we understand that it is probable he will become connected with the Diocese of New Jersey, under the care of Bishop Doane.

Mr. Wolff has on various occasions distinguished himself by kind attentions to English and American Missionaries and Clergymen in the inhospitable regions of the East. The Rev. Dr. Whittingham, of the Episcopal Seminary in New York; to whom we are indebted for the recent visit of Mr. Wolff, in this city, speaks of his attentions to him and his party on his arrival at Malta, in the Mediterranean, about three years since, in terms which prove his claim to the warmest hospitalities of American Christians.

Mr. Wolff has also lectured in the city of New York. From one of the Daily papers of that city we copy a sketch of his remarks, which were listened to by a crowded audience, with profound delight.—*Newark Daily Ad.*

### PRESENT STATE OF THE GREEK CHURCH.

The religion of the Greek Church prevails not only in Greece, and in various parts of Europe, but also in most of the countries of Western Asia, and in the eastern parts of Africa. The number of its members out of Europe is estimated at not less than twenty millions. The four patriarchs to which the latter profess allegiance, are denominated after the cities of Constantinople, Antioch, Jerusalem, and Alexandria. The jurisdiction of the patriarch of Constantinople is acknowledged over a considerable part of Asia Minor, the Archipelago, Greece and the Ionian Islands, and throughout the provinces of European Turkey. The patriarch of Antioch extends his jurisdiction over Phœnicia, Cilicia, Syria, and Mesopotamia. His residence is at Damascus. The patriarchal authority of the See of Jerusalem is confined to Palestine. He usually resides at Constantinople. The patriarchate of Alexandria, which is the most ancient of the four embraces, in its nominal extent, the countries of

Egypt, Abyssinia, Arabia, and India. The patriarch of Constantinople is elected by a majority of votes of the Metropolitans and neighboring bishops, and receives his institution from the Sultan, to whom he has been accustomed to pay, at such times, from ten thousand to thirty thousand dollars. This patriarch nominates the other three, and they are subsequently balloted for by the bishops, and are confirmed in office by the Sultan.

The principal revenue of the patriarch is accidental, arising from the death of Bishops and archbishops, and from that of ordinary priests who die childless, and when the patriarch enters upon his office, there is a collection made for him among the people at large. The bishops are supported by endowments, and by offerings made them, twice a year, during their visitations, by the priesthood and people. The secular priests derive their chief subsistence from the free-will offerings of the people and from the fees received at funerals, marriages, and baptisms, and for masses, absolutions, &c. The Greek clergy are divided into "regular" and "secular." The former are all monks, and to their number belong the superior ranks of the clergy—the patriarchs, archbishops, bishops, and archimandrites, or chiefs of monasteries. The secular clergy are divided into archpriests, (protopapas,) priests, deacons, and subdeacons. Ecclesiastics are distinguished from their beards, and especially by their clerical dress, which is peculiar and striking, and which they always wear. The Greeks suppose it to be similar to that worn by the apostles and evangelists, and by Christ himself.

### BIOGRAPHY.

From the Evangelical Magazine.

MEMOIR OF THE REV. BENJAMIN BOOTHROYD, D.D., LL. D.  
(Concluded.)

While the discouragements under which he had to labour are worthy of the attention of such ministers especially who have their lot cast in more favoured circumstances, the simplicity of character; the sincerity of heart, and the disinterested generosity he maintained, place him in a very favourable light. He doubtless had enemies, and violent ones, but many that openly united, secretly respected him, and from his religious connexion in the West Riding of Yorkshire he received every expression of esteem and affection. His character stood high: as a minister, few had more influence in the churches, and, as a member of civil society, it would have been difficult to meet with one more generally respected and esteemed.

Among many instances of his usefulness in the ministry, we may mention the case of his own wife and several members of her family at Pontefract. We have reason also to believe that the agent of the London Missionary Society in Africa, the Rev. Dr. Phillip, in a communication to the deceased, stated that he received his first impressions under a sermon preached by him in the open air in Scotland.

The following brief view of his ministerial labours at Pontefract has been given by one of his hearers. "He preached the Gospel faithfully, both in the town and many of the surrounding villages; and, though he was not so eminently successful as some ministers have been who were far his inferiors in talents, many have had reason to bless God for his ministry who will be his crown of rejoicing in a better world. He was, while here, kind, unassuming, open, and generous, by many highly esteemed and by those who knew him best will be remembered with feelings of chastened and consecrated pleasure.

In the year 1801 he was united in marriage to the daughter of Mr. Hurst, of Pontefract by whom he had four sons and four daughters.—After a union of thirty-one years, during which she adorned in the highest degree the relation of wife, mother, and Christian friend, she died at Huddersfield in 1832, affectionately beloved and deeply lamented by a large circle, to whom her amiableness and usefulness had endeared her.

It was soon found that the income arising from the congregation was inadequate to his support. It became necessary to resort to some other means, and a bookseller's shop was thought to be most eligible. This led to engagement in the printing business; and amongst other works he issued "Ridgley's Body of Divinity," "Hervey's Works," "Scott's Christian Life," and "Newcome's Improved Version of the Minor Prophets." He wrote and published also several funeral sermons for different members of his congregation, as well as a history of the borough of Pontefract, which was well received.\* Of his more important publications, as well as of the manner in which he was led into them, we shall give his own account.

"During this period, Dr. Gregory's translation of Lowth's Lectures on Hebrew poetry fell into my hands. I read it with peculiar pleasure, and soon found that his principles strikingly exhibited the sense and the beauties of the Hebrew sacred writers. I perceived that his correction of the Hebrew text established the fact, that the common Hebrew text was very erroneous. I became exceedingly anxious to acquaint myself with the language, but knew not an individual that could give me any information or assistance in its acquisition. I had recommended to me Pike's Hebrew Lexicon, and a small Hebrew Grammar, by Buxtorf, and Leusden's Hebrew Bible without points. I now began earnestly the study of Hebrew: the names of the letters I learned from the 119th Psalm, and, having become acquainted with the structure of the Hebrew nouns and the for-

\* This work has now become scarce; a second edition is a desideratum, and was projected by the author prior to his illness.



mation of verbs, I began to read the early part of the Pentateuch. By daily practice I soon was able to read a chapter, and thus, by insensible degrees, I became acquainted with the peculiarities of the language. I at length formed the idea of pointing out a correct original text, by comparing Kennicott's Hebrew Bible with various readings in connexion with the ancient versions. Griesbach had published a Greek Testament on that principle; and which had become a critical standard for the Greek of the New Testament. I received encouragement from various Hebrew scholars, especially from Dr. Zouch, prebendary of Durham, Dr. Barrington, Bishop of Durham, Dr. Burgess, Bishop of St. David's, and others. This encouraged, the work commenced, and it occupied us seven years.

Independent of all mental application, it seems that for seven years he worked "with his own hands," six hours a day, at the printing press, and produced his BIBLIA HEBRAICA, with no other help than what is indicated in the following statement: "The second volume was at length completed, and it may be asked, how did I succeed in reading the proofs? I answer, 'My wife learned the names of the Hebrew letters; and we examined the sheets, not by uttering words, but pronouncing letter by letter.' In this manner the work was completed. I had not an individual about me that could assist me. The compositor was like my wife; he knew only the letters." It is surely one of the highest encouragements to those who are ardently desiring improvement that the human mind is possessed of such elasticity, and is capable of such successful effort. The subject of these remarks appears first to have been prompted by the genius and vigour of his own mind to inquire for, or rather "to feel after," the subject of his future attainment. He applied himself resolutely to every thing which he undertook. Thus, when, at first, he felt a strong desire to know something of figures, by the help of a playfellow and companion he obtained the rudiments of arithmetic, then of writing, then of languages; and by the force of his application, by the diligence, and even drudgery to which he was willing to submit, he attained an eminence which has been reached by few.

Besides his corrected text of the Hebrew Scriptures, he gave to the world an entire new version and translation of the Old and New Testament, the history of which we have in the following words: "Being on a visit at York, Mr. Henry Tude, a learned Quaker addressed me in a pointed and singular manner, stating that he thought it was my duty to revise the common English version of the Scriptures.—From printing the Hebrew Bible, I had by me a mass of materials for such a work. I was induced to think seriously on the subject, and receiving encouragement, the work was prosecuted and completed in the 'Improved Version.' Through the whole of this important and laborious work, Mrs. Boothroyd was my chief support and assistant; and to her the public are as much indebted as myself."

His labours as a biblical scholar are indeed of the highest importance to all lovers of the Bible, and to all students and ministers of the word; especially, to himself they bring the highest honours, and will be readily acknowledged with heartfelt gratitude. Lingering prejudices on the mind of even some good men may prevent, for a time, such labours being duly estimated; but, as attachments to acquired views and habits shall give place to convictions produced by sound criticism and philological researches; as our minds are gradually elevated and we are brought to breathe a purer atmosphere, and to approve the things which are excellent and important, his labours will be more generally prized, and ages yet unborn will confess the services he has rendered to every one who desires to understand the word of God.

In the year 1818, Mr. Boothroyd accepted an invitation to become co-pastor with the venerable Mr. Moorhouse, and removed from Pontefract to Huddersfield. During the life of Mr. M. they lived in great harmony and mutual esteem, and at his death our friend became the sole pastor of the congregation at Highfield Chapel. Here he continued the same devotedness to the great objects requiring his attention which had distinguished him in his former situation. His ministry was blessed, and his congregation was prosperous. Besides his diligence in ministerial duties, and his forwardness in supporting all public societies for promoting religion and benevolence, there was in him that frankness, kindness, liberality, and straight-forwardness, which greatly recommended him to all. He was always employed in something good and useful: and he was not only active and laborious, but capable of continued and vigorous application, till he was seized with the complaint, in the beginning of 1836, which terminated in his death. On Sunday, January 10, he preached twice from "Your adversary, the devil, goeth about seeking whom he may devour;" and in the evening, as he had occasionally done, he gave an address at the prayer meeting from these words: "Sub-

The following interesting account of a visit made by the late Bishop Burgess to Dr. Boothroyd at Pontefract is taken from a manuscript document written by the Doctor himself and published in the (London) Evangelical Magazine for August 1837.—Ed. Gam. Os.

"One Sabbath, having finished the labours of the day, I had retired to the parlour, when Mrs. B. told me there was a clergyman wished to see me. She introduced him into the parlour, and he immediately began to converse on the Hebrew Bible and the completion of it. He told me then he had been at Durham, and not wishing to travel on the Sabbath, he had spent that day at Ferrybridge. He had obtained a servant at the inn, to conduct him to my house. He arrested my mind by his conversation, so that I did not, for some time, ask him whom I had the honour to address. He then told me his name was Burgess. I replied, Bishop Burgess? He said, Yes. The conversation was chiefly on biblical criticism and after conversing for about an hour, I offered to accompany him down to Ferrybridge. He accepted my offer and took hold of my arm, and while conversing, I said, it was an unusual thing for a poor dissenting minister to be thus arm-in-arm with a Bishop of the Church of England. He made the reply, 'That in the republic of letters there was no aristocracy.' We conversed on a variety of topics, and he acknowledged to me that our plan secured among ministers, piety, and their learning. I urged upon his attention the propriety of doing something to teach the Irish in their own language; as I he remarked, that he had acted on that principle in Wales, and would not induce any man into a living who could not preach in Welsh."

In the year 1824, he received a diploma of D.D. from the university of Glasgow. He had previously received that of L.L.D.

mit yourselves therefore to God, resist the devil, and he will flee from you." In the course of his address he enlarged much on submission under affliction, little expecting to be so soon called to exercise it himself. This was the last time he appeared in public. He was complaining during the week, and on the following Saturday was taken very ill; from that time, his own opinion was that his affliction would end in his death. For the first few weeks, his sufferings were very great, and the violence of pain prevented him from attending to anything. When it had abated, he arranged his family affairs, as well as those of the chapel, as he thought most desirable.

He was cheered in his declining state by learning from different quarters the acceptableness and usefulness of his biblical labours, and by the assurance that many, in consequence, sympathized with him in his affliction to whom he was personally unknown. "He endured as seeing him who is invisible," and, in the greatest agony of pain, manifested always a perfect submission to the will of God. On one occasion, after the usual inquiries had been made, he said, "Patience! patience! patience!" and this was long the burden of his prayer: "Oh, for patience!" On another occasion, a relative expressing the hope that he might have a little rest after a season of severe suffering, he replied, "There's no rest for me but in the grave;" that passage was quoted, "There remaineth therefore a rest for the people of God;" he said, "Yes; I feel the comfort of that." It is remarkable that through the whole of his affliction he never expressed anything like a doubt or a fear. Once when asked by his friend the Rev. Mr. Highfield, of the Methodist connexion in the early part of his illness, how it was with him, he said, "It was dark—there was a cloud between." Mr. Highfield replied, "I do not believe that, Doctor; you know the road too well." This spirited reply dissipated the gloom, and he rejoined, "I do;" and ever after his mind was kept in perfect peace. After having expressed his grateful sense of the continued kindness shown to him by his medical attendant, he put out his hand, saying, "Good night! and farewell till we meet in heaven!" and then, in a firm voice, in answer to a remark and inquiry which followed, he added, "A firm hope, it is a good foundation that I have built upon—no doubt there!"

Two days before his death, being very ill, and having been for some time in a very distressing condition, he lifted up his left hand, and, with his eyes toward heaven, he very solemnly and deliberately said, "Thanks be to God, for all he has done, and for all he is doing for me!" This was the last connected sentence he uttered; and, on the 8th of September, he gently breathed his last without the slightest struggle.

His funeral was attended by all the Independent ministers of the neighbourhood, as well as by many of other denominations; and the event of his death was improved the following Lord's day from the text which he had selected for the purpose in Heb. vii. 25, according to his own wishes, by his friend and neighbour—

WM. ECOLLRS.

Hopton, Jan. 10, 1837.  
There is no mention, we find, of the octavo edition of Dr. Boothroyd's Bible in the accompanying memoir. He revised the last proof sheet in the first week of his illness. A second impression is just out, all the first being sold.—Ed.

MISSIONARY.

From the Spirit of Missions.  
MISSION TO AFRICA.

EXTRACT FROM A LETTER FROM THE REV. JOHN PAYNE, DATED

Mount Vaughan, Cape Palmas, W. A., July 6, 1837.—You will be gratified to learn that we reached this place, the field of our future labours in perfect health, on Tuesday, the 4th of July. Soon after coming to anchor, the Rev. Mr. Wilson, of the American Board, came on board of our vessel to meet us, and as Dr. Savage was two miles distant from the Cape, kindly invited us to his house until the Doctor should arrive. By the time we reached the shore, however, our beloved brother, the subject of so many prayers and fears; about whom we almost feared to make any enquiries, made his appearance amidst hundreds of that degraded race, to save whom he had willingly sacrificed all that, in the estimation of the world renders life desirable. No one, my dear sir, until he has experienced it, can form any adequate conception of the thrill of joy occasioned by greeting a missionary brother under circumstances like these. To me it was like meeting "one from the dead," for dead, I feared, I almost expected he was. God, however, had been better than all my fears. I found Dr. Savage not only alive, but likewise, notwithstanding the sickness and other trying scenes through which he had passed in health, looking well thought, as well as when he left America.—Mr. and Mrs. Wilson we also found in tolerably good health; and they have proved, I think most conclusively, that ministers of the Gospel can live as well as slave traders in Africa. The preservation of the lives and health of these servants of God has been truly encouraging to our hearts, and affords us reason humbly to hope that we too may be spared to make known the Gospel to the benighted multitude by which we are continually surrounded.

If we have been cheered by the circumstances I have mentioned, we have been still more so, by the appearance of the country and the prospects of usefulness before us. You have no doubt had already from Dr. Savage, a description of Cape Palmas, and the scenery in its vicinity. I shall not, therefore, trouble you with another at this time, but will only say what without any previous knowledge of the country would doubtless be considered very extravagant, that it appeared to be the most lovely situation I ever beheld. Accustomed, as I had always been, notwithstanding representations to the contrary, to associate with Africa a noxious but parching winds and sandy deserts, and poisonous vapors: its cooling breezes, its beautiful variety of hill and valley clothed in rich and ever-during verdure, and the sweet odors breathing around, perfectly delighted me. Nor was my pleasure at all diminished by a ride out to the mission house, which Mrs. Payne and myself took on Wednesday, having spent the pre-

vious day and night under the hospitable roof of the Rev. Mr. Wilson, until a room could be prepared for our reception. Our road (commencing at the Cape, and to be extended during the present year as far as Denah, on the Cavally river,) lay along through the thickest undergrowth, and the lofty spreading trees peculiar to tropical countries. After travelling this road about two miles, we came suddenly in view of Mount Vaughan the site of our established mission. The description you have had of this place, will give you some conception how desirable a location has fallen into our hands. Indeed, dear sir, from the time I first set foot upon Cape Palmas, until the present time, enjoying as I have excellent health, and surrounded by nature's loveliest works, I have had the greatest difficulty in realizing that there is a dark side of the picture yet to be unveiled. But still, do not think me carried away by first impressions and first appearances, so far as to be betrayed by them into the neglect of that prudence, so earnestly and affectionately urged upon us in the instruction of your Committee. Notwithstanding what I at present see and feel, I must turn a deaf ear to all that I hear of the sufferings of all African Missionaries who have preceded me, not to expect that trials, and afflictions, and perhaps death, await me also. But my heart's desire is that "none of these things" may "move me" yea, that I may "not count even my life dear unto myself, so that I may finish my course with joy, and the work that may be given me to do."

It gives me unfeigned joy to inform you that the mission prospers, and our prospects of usefulness continue to brighten. We have at present in the school, 14 boys and 4 girls, who will form the foundation of a class for Mrs. Payne. The neighboring kings are becoming more and more favorable to have their children educated. Dr. Savage will no doubt inform you that anticipating the instructions given to us in reference to extending our operations into the interior, he lately visited Denah, and contracted with the king to build a school-house, he being not only willing to do this, but also to support the scholars who may be instructed, at his own expense. I learn also from Mr. Wilson, who has lately visited the town of Kay, distant about 25 miles, in a northeast direction from Cape Palmas, and never before visited by a white man, that Foddah, of that place, and king of the Bulobo country, is anxious to have schools established amongst his people. Thus the Committee will perceive that for some reason, what it is we know not, every king within a range of 30 miles from Cape Palmas, expresses a willingness to receive the messengers of salvation by Jesus Christ. An unbounded field opens itself to Christian effort. Thousands are hungering and dying, yet with outstretched hands imploring those who in spiritual privileges are in want of nothing, for the "bread of life." Oh, could Christians at home realize these things, as those do who are compelled hourly to behold these poor miserable beings, how much more fervently would they pray, and how much more liberally would they give, to save them from misery and death!

THE OBSERVER.

GAMBIER, WEDNESDAY, OCT. 18, 1837.

BERKSHIRE (DELAWARE CO.) ASSOCIATION.—On Sunday, the first of this month, and on the two previous days an Association was held in Grace Church, Berkshire, by the Minister of the parish, assisted by two clergymen from this place. It was designed to commence the services on Friday evening; but it was so ordered by Providence that they had an earlier and more solemn beginning than was thought of when the arrangements for the occasion were made. A communicant belonging to the parish and a teacher in their Sunday School, a young man just settled in life, was most suddenly and unexpectedly smitten with death a day or two before, and on Friday morning his corpse was brought into the village for interment. So began the association. It seemed to say with reference to the occasion "take heed how you hear." The funeral Sermon was preached by the Rev. Mr. Burr, the minister of Grace Church.—On the evening of the same day another sermon was preached. In the forenoon of next day there were morning service and a sermon, and in the afternoon a most interesting meeting of the Sunday School—pupils, teachers and parents. The Superintendent read a report, and the three clergymen present made short addresses; after which a collection was taken up for the benefit of the Library. The School in this parish has always been well supported, we believe, and is at present in a flourishing condition. Its influence on the congregation has been most happy. In the evening a meeting was held for prayer and exhortation, at which much solemnity prevailed. On Sunday there were three services and sermons and the communion in the forenoon. The congregations were good all through, and very attentive.—After the last sermon, the minister of the parish spoke a parting word of exhortation and advice, but the truth which had been delivered might not be "as water spilt upon the ground," but be "received in the love thereof," even "with the hearing ear and understanding heart." (God grant, his counsel and prayer may not be in vain!)

Grace Church, Berkshire, is altogether a most interesting country parish. They have a neat and comfortable little edifice adequate to their wants: the people are united amongst themselves and in their pastor; there is a good measure of personal piety amongst them and they seem to have "favour with all the people." Prejudices existed here a few years ago, of a most inveterate kind: but they have yielded to the influence of time, moderation and truth. Grace Church is now regarded with kindness by the population around of every name, and of course has a fair opportunity to promote pure and undefiled personal religion. Their

prosperity is the more remarkable as they never have enjoyed more than one third of the services of a clergyman, and never have had one living amongst them. At the present time they are visited only every fourth week, the rest of his time being spent in St. John's Church, Worthington.—They are anxious to have a much larger portion of his time and services. Had they a parish in the vicinity connected with them as they now are with Worthington, they and that parish could sustain a minister: and few country places we think could afford a more pleasant residence for one who wished to pass quietly through the world, so preaching and living the gospel as "to save himself and those that hear him."

DOMESTIC AND FOREIGN MISSIONARY BOARD.—The Spirit of Missions for October contains the proceedings of the two committees up to the middle of September. The only appointment made is that of the Rev. John P. Lathrop of Massachusetts to be a Missionary in Illinois. We copy in another column a letter from the Rev. Mr. Payne of the African Mission.

The receipts into the Treasury of the Board during the month ending September 15th is as follows:

DOMESTIC MISSIONS.			
New Hampshire,	\$20 00,	Virginia,	\$9 00
Massachusetts,	50 42,	S. Carolina,	105 00
Rhode Island,	20 00,	Ohio,	15 00
Vermont,	20 00,	Mississippi,	5 00
Connecticut,	113 00,	Michigan,	165 00
New York,	294 76,	Illinois,	25 00
New Jersey,	5 00,	Pennsylvania,	9 00
Maryland,	5 00,		
Total,			\$970 18

FOREIGN MISSIONS.			
New Hampshire,	\$20 00,	D. of Colum.	\$9 00
Massachusetts,	11 00,	Kentucky,	5 00
Connecticut,	35 02,	Michigan,	2 00
Rhode Island,	107 00,	S. Carolina,	242 01
New York,	31 02,	Mississippi,	10 00
Pennsylvania,	23 00,	Virginia,	17 00
Total,			\$513 55

The Rev. Calvin Culton, author of "Four Years in Great Britain," "Thoughts on the Religious State of the Country," &c. has been unanimously elected Rector of the Church of the Messiah, East Broadway, New York, and has accepted the same.

It will be seen, in another column of our paper of to-day, that the devoted Missionary Wolff was ordained deacon in Trinity Church, Newark, N. J. on Tuesday, Sept. 20, by Bishop Doane. We learn from an authentic source that Mr. Wolff is now waiting for a passage for Megadore, designing to continue his researches among the Jews of Africa.

THE CHRISTIAN PASTOR.—The following fervid sketch is from the pen of Edward Irving, in his best days. We beg to direct the attention of our readers to the whole piece—an essay of some 50 pages 12 mo. introductory to the Glasgow edition [1824] of the Life of Bernard Gilpin.—"Bernard Gilpin is a model of the minister of the Gospel, who furnishes an exemplification of the largeness and majesty and ethereal purity of that profession which is the only profession that Christ founded in the world; and to which the world is more indebted than to kings or statesmen, to philosophers or men of science. But the ministry of Christ is too much declined into a spectre and shade of itself, and no longer lifeth its head above every profession that is professed among the sons of men. The worldlings have trampled upon its glorious excellency, and it hath not risen superior to all their down-treadings, but hath crouched itself under their protecting wings.—With some, it hath become a worldly ambition; with others, a worldly calling "with others, it is a nondescript office of universal benevolence, but in those who faithfully fulfil their high-calling—whose devotedness to every part of ministerial duty has magnified their office—in whose minds it exalteth itself—in whose life it recordeth itself—we esteem it the most glorious calling on earth.—What doth man want to make him greater or happier or more useful to his kind, besides the condition of a parish minister, and grace to fulfil it as Bernard Gilpin did?" . . . . "The breadth and solidity of his character should be our study, his calm earnestness, and steady perseverance in every path of duty, should be our admiration and encouragement. He is an excellent commentary upon the fullness of the ministerial vocation, who brought it out of the shade and made it shine above the brightness of the most exalted preferments of the Church."

He is the model of the student, and of the preacher, and of the pastor, and of the Churchman, and of the wise and worthy member of Society. In each of these kinds, ministers of Christ have been found conspicuous, and their praise is in the Church; but here in the humble form of the parish minister, is one who brought together the various parts of the sufficient minister, and bound the separate rods in one bundle of strength. Let his example prepare the way for the Holy Office, and be seen and known, talked of and admired, by every one ordained over a flock, or preparing for ordination."

We would not only invite attention to this racy and eloquent discourse of Irving, but earnestly recommend it to every Christian.

estly commend, to our brethren in the ministry, and to students of our Theological Seminary, the little work to which it forms an introduction in the edition above alluded to—which was published under the auspices of Dr. Chalmers.

We shall have a word more to say of Gilpin as a high and worthy example of a Christian Pastor.

STATED TIMES FOR ORATION.—"They were had in the primitive Church," (says the Christian Gospel Messenger) "as they are in the Church of England, and it is noticed with pleasure that the Bishop of Ohio has conformed to this venerable, and obviously proper custom. He has appointed the Sunday after the opening of the Convention, requests private prayers in behalf of those then to be ordained, and directs the use of the appointed prayer in the Churches of the Diocese, on all the intervening occasions of public worship."

NEW YORK CONVENTION.—Our correspondent has furnished us with the following item of intelligence respecting the New York Convention.

"Our Convention has just closed after reading upon a most important measure. It is to make application to the General Convention at the next session of that body for permission to divide the Diocese; a new Diocese to be formed of the western and a portion of the northern part of the State. In this measure the Convention was nearly unanimous."

We would invite the attention of our readers to the communication of our correspondent J. in reference to Kenyon College and its preparatory departments.

THE HEART.—"Quisquisque est cor hominis," says Erasmus "talis est oratio; qui cor habet terrenum, terrena loquitur qui cor habet carneum, carnalia loquitur: qui diabolus habet in corde, diabolus loquitur, et eum alius affat."—On the other hand, he who hath a spiritual and heavenly mind, speaketh of heavenly and spiritual things,—he in whose heart Christ dwells, discourseth of Christ, breathing the spirit of Christ, and imparting it to others.—No truth is perhaps more readily admitted among Christians than this, yet how seldom is the meek and self-veiling spirit of Jesus, exemplified in that peculiar beauty of Christian holiness which indicates that it is shed abroad in the heart by the Holy Ghost—the mouth speaking out of the heart's abundance—the whole life speaking out of the heart's fullness of gracious affections.

TRUTH.—The writings of Cudworth are adorned all over with gems of the purest water.—Witness the following from his "Criterion of the true knowledge of Christ"—"a little work which ought to be in the hand of every one who would know what spirit he is of."—"Truth always waits upon our souls, and offers itself freely to us, as the sun offers its beams to every eye that will but open and let them shine in upon it. If we could but purge our hearts from the defilement which hangeth about them, there would be no doubt at all of truth's prevailing in the world, for truth is greater and stronger than all things; all the earth calleth upon truth and the heaven bleaseth it; all evil works shade and tremble at it. The truth endureth, it is always strong; it liveth and conquereth forever more.—She is the strength, power and majesty of all ages. Blessed be the God of truth."

For the Gambier Observer.  
KENYON COLLEGE  
AND THE SENIOR AND JUNIOR PREPARATORY DEPARTMENTS.

In a former article occupied chiefly with the Theological Department of the Institution at Gambier, I took occasion to say, that so far as my opportunities have enabled me to form an unbiased and candid opinion, Kenyon College, and the Preparatory Schools, ought by no means to be regarded as less important to the highest interests of the church and of good letters, than the Seminary itself. The reasons, it appears to me, are obvious. I beg leave to dwell a moment upon this point, the rather, because I have often heard contrary opinions expressed together with a wish that these departments were relatively less prominent. In my last paper, as well as the one preceding it, in which Bishop Melvaine's views, as expressed in his official address at the late convention, are embodied, I trust the important and very prominent position of the Theological Seminary of Ohio, and the rank which it has, in its quiet and unostentatious way earned, were made sufficiently manifest.—Indeed, the Theological Department of the Institution, so far from ever having been for a moment lost sight of, in the patient and persevering labors of the Faculty and Trustees, during the years of toil and prayer, in which they have been engaged in advancing the whole institution to its present state of prosperity and promise, appears to have been the main object to which every thing in the growth of the College and Preparatory Schools, has been made to contribute. Every discouragement and difficulty incident to the growth of an Institution upon so broad a basis—with this ulterior aim steadily before them,—appears to have been met in a spirit of faith and wisdom too seldom witnessed in a country so strikingly characterized as ours is, for the sudden creation and maintaining of Universities and Seminaries which in older countries, are supposed to require the steady growth of centuries. If there be any one thing which, more than another, in the history of this Institution during the last five years, challenges re-



and it is the prudent and sagacious forecast, and the practical wisdom, displayed in the steady and almost noiseless ongoing of the College and Preparatory Schools. The foundations are now laid, in the efficient and sound state of Kenyon College, and its Senior, and Junior Preparatory Departments, for great and growing usefulness in the Theological Seminary. Nothing, it appears to me, is hazarded in the remark, which I have often heard in substance, from the most prominent individuals, both in and out of our own church at the west, that the Theological Seminary of Ohio, relying henceforth mainly upon its College and Schools, now so well established, is destined to accomplish a great and good work in educating the future clergy of the Western States—and educating them thoroughly.

I could wish the rare advantages of the College and Schools, were more extensively known and appreciated. The gentlemen constituting the Faculty have most of them long been well and worthily known.—It may be said with singular justice, that the chairs of few institutions in our country are filled with men of riper experience and more eminent ability and christian worth. If any thing were wanting to corroborate this opinion in the fullest manner, it is furnished in the unbounded respect and affection so uniformly and so emphatically expressed by the students both while at Gambier engaged in their Academic duties, and when absent from College in vacation.

The Apparatus, Cabinets, College and Society Libraries, are understood to be very adequate, and the Scientific and other Lectures, very able and full. A just reliance, appears to be placed upon daily critical recitations, and frequent and thorough reviews,—and, in the formation of taste and character,—under God's blessing,—upon the combined influence of religion and good letters, enforced by example in piety and learning.

In addition to the valuable religious advantages heretofore enjoyed in the Seminary, College and Schools, the Pastoral office has recently been annexed to the Institution. The great importance of this office to the spiritual interests of the students, of all the departments, and its influence in forming their characters, if its duties are duly and well discharged, and furthered by the divine blessing, are too obvious to require a remark. Bishop McIlvaine thus alludes to this office in his late address:—

"I must not cease to speak of this subject [the Diocesan Institution] without mentioning an addition to the system at Gambier of great importance. At all Colleges, the need of a distinct pastoral charge, separated from that of Academic instruction and discipline,—an officer standing to the students in the distinct relation of spiritual teacher, friend and father, and only known in this relation, is generally felt and frequently acknowledged. In the General Theological Seminary of our Church, the Trustees have recently reported strongly on the subject. In the circumstances of our Theological Seminary and College, such an office is peculiarly needful, and the want of it has been long and painfully felt. There we have a congregation as large as that of many of our parishes, besides the two hundred students. It is a congregation such as, when students and all are considered, is of eminent importance to be well seen to and provided for.

"To supply this want, and more efficiently to promote the cause of vital piety at a place, where, above all others, its decided supremacy is so important, the office of Pastor, or Minister, has been annexed to the Institution, the functions of which, are precisely those of the pastoral office elsewhere, having no connexion with common instruction or government, except that the duties of Pastoral Divinity and Sacred Rhetoric [in the Theological Seminary] are annexed to the office, duties which involve no connexion in teaching with other than Theological students."

"The importance and value of such an office must, I think be evident to all, and I am much mistaken if its being annexed to Kenyon College, do not greatly commend that Institution to all who know the wants of youth and the common circumstances of College life."

The present Faculty and other officers of the Institution, in all its departments, embracing both the Faculty of Theology and of Arts, are, I am informed, as follows:—

- Rev. Rev. CHARLES P. McILVAINE, D.D. Pastor, and Professor of the Nature, Ministry, and Policy of the Church.
- Rev. WILLIAM SPARROW, D.D. Vice President, and Master Professor of Systematic Divinity, and of Intellectual and Moral Philosophy.
- Rev. JOSEPH MUENSCHER, A.M. Professor of Oriental and Greek Literature, and the Interpretation of Scripture.
- Rev. MARCUS T. C. WING, A.M. Professor of Ecclesiastical History.
- Rev. CHAUNCEY COLTON, D.D. Pastor, and Professor of Pastoral Divinity and Sacred Rhetoric.
- Rev. CHAUNCEY W. FITCH, A.M. Professor of the Latin and Greek Languages and Literature.
- JOHN KENDRICK, A.M. Professor of Rhetoric, Political Economy, and History.
- BENJAMIN F. BACHE, M.D. Professor of Chemistry, and Physician to the Institution.
- ROBERT P. SMITH, Professor of Mathematics and Natural Philosophy.
- SAMUEL BURSHELL, Teacher of the French and German Languages.
- JOHN UFFORD, A.B., Tutor.
- JOHN M. STEVENSON, A.B. Principal of the Senior Preparatory Department.
- JOSEPH LARGE, Assistant.
- Rev. HEMAN DYER, A.M. Principal of the Junior Preparatory Department.
- EDWARD LOUNSBERRY, Assistant.
- JOHN W. MARSH, Assistant.
- October 3, 1837. J.

For the Gambier Observer.

# BISHOP HOBART'S SERMON ON THE RESURRECTION.

The following selection is from a valuable sermon of the late eloquent and devoted Bishop Hobart. One of the correspondents of the Gambier Observer a few months since wished for an interpretation of the phrase of the Apostle "Else what shall they do, who are baptized for the dead if the dead rise not at all?" The remarks of the departed Bishop will it is conceived impart instruction and satisfaction to the extent required.

## PRO ECCLESIA.

"The Apostle draws his first argument for the resurrection, from baptism for the dead. 'Else what shall they do, who are baptized for the dead, if the dead rise not at all?' The remarks of the departed Bishop will it is conceived impart instruction and satisfaction to the extent required."

The obscurity of this passage arises from the equivocal meaning of the phrase "baptized for the dead." It is possible that this may have referred to some custom peculiar to the first ages of Christianity, and of which no knowledge has been handed down to the present day; and then we must be content to remain in ignorance of the force of the reasoning of the Apostle. It is much more probable, however, that in a strain of reasoning establishing a fundamental doctrine of Christianity, a doctrine intimately mingled with all the consolations and all the hopes of Christians, the Apostle would not have drawn his allusions from temporary customs.

But there is an interpretation of this passage, which has respectable authority for its support:—

In the primitive ages of Christianity, when the sword of persecution was dyed with the blood of the Saints, the spiritual birth of Christians in baptism was the prelude to martyrdom; and yet, such was the force of divine truth, such the clear and strong evidence which surrounded the gospel, and such was the power of the Divine Spirit in impressing this evidence on the understanding, and in fortifying the soul to bear testimony to it, that the hosts of Saints who died for the testimony of Jesus were succeeded by others, who enlisted in baptism under the same banner which had exposed their predecessors to persecution and death. With this fact in view, the phrase "baptized for the dead," has been considered as signifying baptized in the room, in the place of, as successors to those who were dead; and the force of the reasoning of the Apostle is—If the dead rise not at all, what shall they do who are baptized in the room, to supply the place of those who, for the name of Jesus had suffered death? What can be this hope, if there be no life beyond the present? What folly to take upon them, by baptism, the name of Christians, and thus to expose themselves to that vengeful persecution which drinks the blood of the saint! What shall they do, who with so much courage and zeal advance in baptism to fill up the places of those who have fallen in defence of the cross of their Saviour, if the dead rise not—if the hope of eternal glory, which has roused within them the spirit of martyrdom, be an illusion! What madness, to lose the life that now is, if there be no resurrection, if there be no life to come!

But the interpretation is liable to the objection of assigning a figurative meaning to a passage, for which, according to the rules of sound interpretation we ought in the first instance, to endeavour to find a literal interpretation.

It is only in a figurative sense that any person can be said to be baptized in the room of those who were dead.

The same objection of assigning a figurative, where we ought to seek in the first instance a literal signification applies to another interpretation of the passage, by the eminently candid and judicious commentator, MacKnight.

It is supposed that the expression "for the dead" is elliptical; and that the phrase when the words which are understood are supplied, would be, "for the resurrection of the dead." (so far the interpretation seems to be correct.) This elliptical mode of expression is common to all writers; and particularly in writers who, like St. Paul, are distinguished for strength and conciseness. In a verse of this chapter, a very few verses before the one in which the phrase occurs which we are considering, there is an instance of this elliptical mode of expression. "Fallen asleep in Christ," means "dying in testimony of their belief in the divinity and resurrection of Christ." As the Apostle is treating of the resurrection of the dead, earnestly defending this doctrine from the assaults which are made against it, "baptized for the dead," evidently means "baptized for the resurrection of the dead."

Thus far the interpretation is certainly correct. But a doubt may be reasonably entertained whether it is equally correct in the figurative meaning annexed to the word "baptized." It is supposed that this word means "immersed in suffering," agreeably to the sense in which our Saviour applies it to his own suffering, when, in reference to them he speaks "of the baptism with which he should be baptized." To this signification of the word there are two objections. The first is, that the word is nowhere used in this signification, but in the discourse of our Saviour, where he is speaking of the intensity of his own sufferings; the trials and afflictions which Christians should endure, are nowhere designated in this figurative manner.—And the second objection is, that there can be no necessity for having recourse to a figurative signification where the literal meaning will answer.

Applying the word "baptized" literally to the Christian sacrament of baptism, we shall arrive at the true meaning of the passage. "Baptized for the dead" refers to those who have received Christian baptism in testimony of the doctrine of the resurrection of the dead.

But how it may be asked, was this testimony given in baptism? It was denoted in the rite itself: it was given in the profession then made. The rite itself holds forth the doctrine of the resurrection. "Buried with him" says the Apostle, "by baptism unto death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of his death we shall be also in the likeness of his resurrection." Here it is evident that the Apostle considers baptism as representing the spiritual death and resurrection of Christians in connexion with their temporal death and immortal resurrection to life and glory. In another view, baptism also denoted the doctrine of the resurrection. It is a covenant rite, in which those who receive it engage to serve God as his people, and he graciously promises to be their God.

"But God," as our Saviour himself argues, "is not the God of the dead, but of the living." When, therefore, in baptism he graciously promises to be the God of his people, he implicitly engages to raise them from the dead to life and glory, in order that he may be the God, not of the dead, but of the living.

Thus, then, they who are baptized, were "baptized for the resurrection of the dead." They received a rite which most forcibly denoted this fundamental doctrine of the Christian faith. But further. Baptism testifies to the doctrine of the resurrection, on account of the profession of belief in this doctrine which was then made. A profession of faith, personally or by surerity, is essential to baptism. "Believe and be baptized" is the exhortation of Christ and his Apostles. "Believe in the Lord Jesus Christ," and of this belief the fundamental article is, that he is, agreeably to his own gracious declaration, "the resurrection and the life: and that whosoever believeth in him should not perish, but have everlasting life." This is the belief, which, in every age of Christians has been deemed essential to baptism. They, therefore, who were baptized, were "baptized for the resurrection of the dead," they bore testimony, in baptism to this doctrine, by the profession of belief in it which was then made.

"Baptized for the dead" then means, having received Christian baptism in testimony of the resurrection of the dead. This is an interpretation which gives full force and meaning to the reasoning of the Apostle.

On the whole then, the difficulties of the passage will be removed, if we consider it as elliptical, agreeably to the practice of many writers, and particularly St. Paul, and supply the words which from the Apostle's reasoning, are evidently understood and thus render the passage, "baptized for the resurrection of the dead;" "baptized in testimony of the resurrection of the dead, a doctrine represented by the rite of baptism, and professed by all who have received it. Forcible according to this interpretation, is the reasoning of the Apostle—"Else what shall they do, who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

If the dead rise not, what shall they do who receive baptism as an emblem and a pledge of their spiritual death and immortal resurrection? They partake of an unmeaning and illusory rite. Why are they baptized professing their belief in the resurrection of the dead, if the dead rise not? Their profession is vain, the glorious hopes which it inspires, are vain. By denying the doctrine of the resurrection, baptism is thus rendered an unmeaning rite; and it is no longer the emblem and the pledge of the spiritual death and immortal resurrection of Christians; for if the dead rise not, Christ is not risen. Vain then is the profession of faith in his resurrection made in baptism; vain are those hopes of immortal life and glory which the resurrection inspires—so animating in the discharge of duty, so consolatory under the horrors and trials of the world." Thus far the Bishop.

Dr. Doddridge in his family expositor in his paraphrase on Corinthians xv. 29 has adopted the interpretation which the Bishop has successfully confuted in the former part of this article—the paraphrase runs thus. "Such are our views and hopes as Christians: else if it were not so, what should they do who are baptized in token of their embracing the Christian faith in the room of the dead, who are just fallen in the name of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their places as ranks of soldiers that advance to the combat in the room of their companions, who have just been slain in their sight. If the doctrine I oppose be true, and the dead are not raised at all, why are they nevertheless thus baptized in the room of the dead, as cheerfully ready, at the price of their lives to keep up the cause of Jesus in the world?"

## ECCLIASTICAL CALENDAR.

- Oct. 19. St. Luke Evangelist.
22. 22d Sunday after Trinity.
28. St. Simon and St. Jude.
29. 14th Sunday after Trinity.

## MARRIED.

On Thursday evening, the 21st ult., by the Rev. Alexander Jones, the Rev. THOMAS EYER LOCKE, Rector of Cumberland Parish, Lunenburg county, to Miss SARAH JANE, second daughter of the Rev. J. E. Jackson, of Winchester Va.

## RELIGIOUS INTELLIGENCE.

On Friday last, at the Theological Seminary near this place, Bishop Meade admitted to the order of Priests, in the Episcopal Church, the Rev. Joseph Packard—and to that of Deacons, Messrs. William Bryant John Towles and Upton Beall.—*Alexandria Gazette.*

CONSECRATION.—On Sunday, the 24th ultimo, St. James' Church, a new and handsome building, recently erected by the Episcopal Church in this Town, was consecrated. The Right Rev. Bishop Meade—assisted by the Rev. Dr. Keith, of Alexandria, the Rev. Mr. Packard Professor in the Theological seminary in Virginia, and the Rev. George Adie, Rector of the Church—performed the service of Consecration. The Bishop also held a confirmation, when four persons were confirmed; after which the communion was administered. The Bishop preached the consecration sermon from 2d Chron. 6. & 18 v. The services altogether lasted rather over three hours; they were of the most impressive character, and were listened to by a large and attentive audience, and doubtless derived additional interest from the unclouded beauty of the day.—*Leedsbury Gen. of Lib.*

ORDINATION OF WOLFF.—According to the appointment of Bishop Doane, Joseph Wolff, the celebrated Jewish Missionary, was admitted to the holy order of Deacon in Trinity Church, of this city, on Tuesday last. The interest of the occasion brought together a large number of clergy, as well from New York as our own State. Divine service was performed by the Rector, Rev. M. H. Henderson, and the Rev. Dr. Chapman. Rector Elect of Grace Church, both of whom have had frequent opportunities of intercourse with Mr. Wolff since his arrival in this country. They bear ample testimony to the many and singular excellencies of his character, as well as the truly evangelical nature of his sentiments, and his rare attainments.

The candidate was presented by Rev. Professor Whittingham, of the General Theological Seminary, N. Y., who, from a personal acquaintance of some years, at home and abroad, speaks of him in terms of unqualified respect. In the sermon preached by Bishop Doane, on "The character of the Christian Church," was contained a Scriptural and eloquent exhibition of his missionary character. The pre-

sence of Christ with his church was to depend upon her aim and efforts to preach the gospel to "every creature." Towards the conclusion, the Bishop introduced a brief and interesting sketch of Mr. Wolff's history, following him from his native village in Germany, through Europe, Asia, and Africa, till at last he was found by a singular Providence, a candidate for Episcopal ordination in the Diocese of New Jersey. The sermon has been requested for publication.

Mr. Wolff has thus attained what has been for many years an object of deep solicitude—to be able to go forth an authorized minister to preach the gospel to the world, and especially to his kinsmen according to the flesh; and he will go abroad we trust, with the best wishes of Philanthropists and Christians of every name, that an abundant blessing may accompany his labours.

Mr. Wolff preached in the evening to a crowded and gratified audience from the 51st Psalm, exhibiting in the way of a running commentary, the identity of the Psalmist's experience with the feelings of the ordinary Christian: showing that we had in the Old Testament a prophecy, not only of the facts, but of the very doctrine of the Gospel. Not a Christian heart in that large Assembly, but responded to the truth and beautiful simplicity of his remarks.—*Newark (N. J.) Sentinel.*

INDIANA.—We have had of late frequent and strong representations from the most respected sources, of the great need of missionary labor which is felt in Indiana.—The state is said to be a noble field for our Church, provided we can send thither missionaries. The few laborers who are there are doing well, and have encouraging prospects. But the supply is as nothing compared with the demand. Clergymen are exceedingly wanted at Logansport, Michigan City, Mishawaka, and South Bend, Lima, Fort Wayne, and Vincennes. Nothing stands all that has been said and done, our Church seems comparatively dormant. We complain of the times: but "the times," says a correspondent from that state, "have not enervated the Presbyterians, who are as active as ever." Their marshalled hosts, are pouring in from every quarter, with a zeal and devotion which do them honor. Their churches are rising up in every village, and they have now in existence or contemplation five colleges." And yet our Missionary Bishop, who enjoys as he has well deserved, the respect and confidence of the entire Church, has been made to tremble for months past, lest before he has obtained seven missionaries in this important state their salaries might be taken away or reduced. We understand that Bishop Kemper lately asked for aid from the Church Building Society, and received for answer, "The Society no longer exist!" We know that he has repeatedly and earnestly solicited aid for the support of a theological professor in this state, that the youths of the country might be trained to the ministry, but we are mortified to learn that not the slightest aid has been afforded. And is it indeed thus, that after the halo of glory which the last General Convention is thought to have shed around the Church we must abandon the chief field of her Domestic Missionary operations to those who never boast of their primitive institutions, and whom we believe to be in error? Most certainly we are bound, not more from pity than in honor and consistency, to redeem the pledges that we have given. It is absurd to place a bishop in Indiana without enabling him to discharge the duties of a bishop. We should send him the professors and the ministers for which he asks, and aid him with the necessary funds for the erection of churches. Above all, it is of the last importance that our missionary establishments should possess an unquestioned character for stability, and not be subjected to temporary fluctuations. We hope these facts and considerations may lead to an increase of the contributions to the Domestic Committee.—*Churchman.*

## MISSIONARIES IN GERMANY.

A late No. of the "Lutheran Observer," gives some interesting foreign correspondence, to which we are indebted for the following facts.

1. Great solicitude is felt in Germany for the spiritual welfare of German emigrants to this country, and a society is now forming, with the design of sending to the United States, orthodox and spiritual ministers or candidates for the ministry; also pious and intelligent schoolmasters and catechists, for the benefit of the poor Germans.
2. Many students and candidates have come from Germany to this country heretofore, who on account of their theology and Christlessness, are a scandal to the Church both in Germany and America. They have not been sent out by any society, but are such men as had no hope of employment at home, because of their ignorance or misconduct.
3. The Rationalists or Unbelievers in Germany have not yet formed a single Missionary Society, nor made a single sacrifice to send forth missionaries to any part of the world, for the spread of the Gospel; nor have they had and liberality enough to establish a single missionary institution in their own country. In this there is reason for thankfulness to God.
4. The German Universities are much improving, and are vastly more evangetic than they were nine or ten years ago.

"Every German Theological Faculty can now boast of at least one decidedly orthodox and pious Professor; some of them have even a majority of such professors. The University in Erlangen has, nearly if not entirely, none other than spiritual and well-qualified faithful Professors. Marburg has three or four of this character; Berlin also; Halle has two; as also Bonn. Rostock is blessed with the beloved HARRACK, Breslau with our excellent HARR, Jena with the able BAUMGARTEN-CACHES, Heidelberg claims that faithful witness UMBERT and bones, ULMAN, and also good old father SCHWARTZ. In fine, you can perceive from what I have already stated how much our Universities have improved since you left us. It is yet further particularly gratifying that the most talented and learned candidates for the ministry are orthodox and pious men. this has been made evident at their examinations."

5. There is no lack of well qualified candidates for the ministry in Germany, nor are they in general destitute of the prospect of comfortable livings at home; but some of them have expressed to the committee of the Rhinish Missionary Society a willingness to be appointed as ministers to the transatlantic German emigrants.

How sweet is the fraternal spirit of the Gospel! How delightful to trace its operations, and mark its effects, providing for the spiritual, and of course for the temporal wants of the destitute members of the Christian community! Wherever the German goes, and however ignorant, or poor, or deluded, he is followed by the charities of his Christian brethren at home, and supplied with the means of instruction and comfort, though separated from them by intervening oceans!

If we are not deceived, there is very much in the German character to admire. No foreigners with whom it has been our lot to form an acquaintance, have exhibited so prominently the amiable features of sincerity, honesty, simplicity, frankness, and resolute adherence to right.—And we feel no disquieting apprehensions for our country

from any amount of German emigration that may flow into it, because of their habits of industry and uprightness, subjection to law, and respect for religious institutions.—And especially, when the emigrants are followed by the prayers and spiritual labors of the pastors and Churches of their own land; when missionary societies and seminaries are formed expressly to convey to them the means of instruction and salvation, and holy men are actually on their way to fulfil the designs of these societies, do we feel assured that their coming to us will prove equally beneficial to them and to ourselves. Would that the pious in other nations that are contributing largely to swell the amount of our population, were following their emigrating brethren with similar tokens of concern for their spiritual welfare! Then would our prospects of calamity from the mass of foreigners flocking to our shores be less gloomy, and we might even cherish the hope, that they would add to the amount of that moral strength, which the American Zion is too feebly putting forth for the salvation of the country.—*Christian Witness.*

CHINA.—From the report of the Rev. P. Parker, M.D., the American missionary, who has charge of the hospital established at Canton, principally for diseases of the eye, it appeared that in the year that has elapsed since it was opened, 2152 patients have been received. The practice has been very successful, and has made a favorable impression on behalf of the mission, and given opportunity for Christian instruction. Dr. Parker says,—

"The number of Chinese, including the patients, who have visited the Institution, is probably not less than 6000 or 7000. They have witnessed the operations, and have seen the cures. They are from nearly all parts of the empire, they carry with them the intelligence of what they have seen and heard. Consequently, from provinces more remote, applications are made, and new and unusual diseases are presented, and the desirableness is daily increasing, not only continuing the institution commenced, but also of establishing other departments, and of supplying them with men of requisite qualifications."

The hospital is maintained by the subscriptions of Europeans and Americans in Canton.

We have been favored with a letter of Dr. Parker's, dated in February, in which he remarks that "the facilities at Singapore for the distribution of tracts and Bibles, are much greater than in China. The situation of the missionary in China is changed from what it was when Leang Afa distributed them to multitudes in the city and neighborhood. A few hundreds have been circulated at Macao the past few months by Mr. Williams and Mr. Lay, (agent of the British and Foreign Bible Society,) but a tervon it would not be justifiable to attempt it at Canton. A vessel is under charter to take a cargo of Bibles and tracts to distribute along the coast about the time this reaches you. Should this experiment be as successful as that of the Huron, in which the Rev. Messrs. Medhurst and Stevens embarked, it is designed to repeat it."—*Sunday S. Journal.*

## GENERAL INTELLIGENCE.

Commencement at Princeton.—The exercises are said to have been uncommonly able and interesting. The degree of A. B. was conferred on the Rev. Samuel B. Wilson, of Fredericksburg, Va., and on the Rev. Peter Bullions, of Albany, N. Y., of A. M. on — Bartlett, Prof. of Nat. Philosophy, West Point, Dennis H. Mahan, Professor of Civil and Military Engineering, do. Albert E. Church, Prof. of Mathematics, do. Pierpont Potter of Jamaica, Long-Island, Abraham L. Hubner, of Bieleheim, Prussia, and Morgan J. Rhees of Trenton, N. J.

The anniversary address before the Society, by the Hon. Samuel L. Southard, is highly commended.—*N. Y. Observer.*

Lafayette College.—The graduating class consisted of only three, but the performances were such as to reflect great credit both on the teachers and the taught. The exercises of the morning were interesting, and the music from a very fine choir added much to the enjoyment of the day.

After a recess for dinner, the audience came together again to hear the Annual Oration, from the Rev. R. J. Breckenridge, of Baltimore, who was selected by the Literary Society for this purpose.

Beside the regular degree conferred on the graduates the Honorary degree of D. D. was conferred on the Rev. Joseph Campbell, of Hackettstown, N. J. and the Rev. J. C. Baker of Lancaster, Pa.

The degree of A. M. was conferred on the Rev. Leslie Irwin, of Allen Township, Northampton County, Pa. and on Charles Wallace Brooks, Esq. of Norristown; Pa.—*Presbyterian.*

Reform in High Places.—It appears that on Friday of last week, the House of Representatives at Washington adopted a joint rule, declaring that spirituous liquors should not be exposed for sale within or about the Capitol. The proposition was presented by Mr. Mercer, in behalf of the select Committee on the amendment of the Rules and Orders of the House, and was adopted without debate, nearly unanimously. If the Senate concur, as they doubtless will, it will have the effect of suppressing those nuisances within the precincts of the Capitol, denominated *refectories*, so far as the supply of intoxicating liquor is concerned; and dry up one source of mischief and disorder. Mr. Wise's letter and other exposures before the public of the evils arising from the practice, have probably had much influence in bringing about this result.—We hail this measure as a cheering omen of the onward march of temperance principles.—*Spring Gazette.*

## WANTED.

AN APPRENTICE on a farm, not under 14 years of age, of good moral habits, the terms will be liberal and the best references can be given, particular attention will be paid to the habits and morals of the youth.

J. WHITMORE.

Gambier, Knox Co. October, 18th.

## Notice.

The Board of Trustees of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio are notified to meet at Gambier on Wednesday 23th inst. according to adjournment.

M. T. C. WING, Secretary.

October, 9th.

## FOR SALE.

The new two story BRICK DWELLING HOUSE with Basement and Attic stories, in which the subscriber now resides, 42 feet front by 22 feet deep, neatly and substantially built, and is in one of the most pleasant situations in Gambier. The basement story is of dressed stone and contains a large Kitchen, Pantry and Cellar; the first story contains two rooms one 18 feet square, and the other 16 by 19; the second story contains a room about 18 feet square and two comfortable bed rooms, all having fire-places, and the attic story two large bed rooms. A passage runs through the centre of the building.

The inside work is not yet finished, but can be in a reasonable time, should a purchaser offer.

There is on the premises a large BRICK STORE-HOUSE. Sept. 6. GEORGE W. MYERS.



